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retainers of the Court who were formerly kept alive by government doles of rice. It is generally considered that the Manchus in Peking are not so hardworking as the Chinese. There is also in Peking a tremendous amount of public charity, both of an indoor and an outdoor nature, which tends to draw to the city large numbers of persons who are not given to putting in a hard day's work.[1] The hardy villagers are better material than the poor of Peking. Furthermore, in recent years large areas of North China have suffered from famine, drought, flood, or military disturbances, which threw out of work large numbers of thrifty peasants. It is natural that in looking for good material for apprenticeship training the guildsmen should turn to these country districts as a favorable recruiting ground. The Mat Tent Builders, however, definitely require that their apprentices shall be "natives of Peking."

The Dye Stuff Stores report that "the apprentices are exclusively from among Shansi (Province) people." Such specific designation of the place from which the apprentice shall come is, however, very unusual in our reports.

C. Beginning Training

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It is customary in many of the guilds to have a written contract drawn up between the guarantors and the master who is to look after the training of the new recruit. This master may be the head of the shop or store, or merely one of the foremen or an ordinary workman of experience. In the professional guilds he is one who has mastered the profession to be taught. In this agreement the usual arrangement is that the parent or guarantor shall supply the clothes during the period of apprenticeship. In a few cases it is specifically stated that if the apprentice is too poor the store or shop will supply clothing. It is customary for the store

[1] Gamble and Burgess, *Peking: A Social Survey*, chap. xi.

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or shop to supply food and lodging for the apprentice, but there are a few exceptions to this rule. The Mat Tent Builders' apprentices provide their own food. This, however, is probably because these apprentices, unlike most others, receive from the first year a part of their wages. This sum increases proportionately each successive year of training. The apprenticeship contract also frequently includes a pledge on the part of the guarantor to repay either the whole or a part of the food expenses if the apprentice should quit his work before finishing the required term. In some cases not only must this re-payment be made but an additional fine must be paid by the guarantors if the apprentice fails to finish his term. We are informed by Mr. Chang (our investigator), however, that this rule is not usually carried out.

After the apprentice arrives to take up his work in certain of the guilds a formal procedure of bowing to the master is necessary. The Silk Thread Makers report that "the father brings the son to the master. After acknowledging the master by kowtowing (bowing with his head to the ground) to him the apprentice is admitted." The same ceremony is followed by the Confectionery Makers.

During the period of apprenticeship the master has full authority over the boy, not only acting as his teacher but taking the place of his father as one in absolute control of his activities.

During the time of his apprenticeship, the boy is entirely under the control of his master. He lives in his store, eats his rice, is subject to his discipline, does any work that is given him, and has a chance to go home only on vacation days or when there is a wedding or funeral in the family. All of the reports telling of the duties of the apprentice state that he is to sweep out the store, make his master's bed, do the cooking and other menial tasks, and then work at his trade.[1]

[1] Gamble and Burgess, *op. cit.*, p. 187.